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THE LAST DAYS.

Something singular attaches itself to the phrase, The last days. We can take up the bible, and read what took place in the beginning, without any emotion, and generally without realizing what did happen; but when we read the prophecies touching the last days, the very soul starts to know what shall be. We can look back to the morning of creation, when God said, Let there be light, and there was light, without ever remembering that his glory covered the heavens and his brightness was before the brightness of the sun; without reflecting that when he made the firmament, and divided the waters under the firmament, from the waters above the firmament, that the great deep, even the upper deep, was, and he laid the beams of his chambers in it; and that the waters beneath were gathered into one place, so that six parts of the earth were dry: yea, we can lightly read these grand scenes of the beginning, without ever thinking that the earth has since been divided, and that the heap of great waters, has been spread over the earth to frustrate some of the wicked designs of ungodly men; but when the last days begin to cast their shadows before, we stop and wonder, with great earnestness, what is about to come to pass. We see nation rising against nation; we hear of the pestilence destroying its thousands in one place, and its tens of thousands in another; the plague consuming all before it, and we witness the terror that reigns in the hearts of the wicked, and we are ready to exclaim, The Lord is certainly about bringing the world to an account of its iniquity. Let us reflect, then, in the last days, that there was to be great tribulation: for the Savior says, nation shall rise against nation, kingdom against kingdom, and there shall be famines, and pestilences, and earthquakes in divers places; and the prophets have declared that the valleys should rise; that the mountains should be laid low; that a great earthquake should be, in which the sun should become black as sackcloth of hair, and the moon turn into blood; yea, the Eternal God hath declared that the great deep shall roll back into the north countries and that the land of Zion and the land of Jerusalem shall be joined together, as they were before they were divided in the days of Peleg. No wonder the mind starts at the sound of the last days! Great things will come to pass in them: sickness, sorrow, pain and death, will come upon the wicked: the righteous will be gathered from all nations, as well as Israel, to Zion, and the Jews assemble at Jerusalem, to behold the Lord of glory gather all things in one, that there may be on earth, one fold and Shepherd.

We live in a great time; one of the most eventful periods that has ever been: it is not only the time when the captivity of Jacob's tents will return, but it is the time when the wicked and their works shall be destroyed; when the earth shall be restored to its former beauty and goodness, and shall yield its increase; when plagues shall be sent to humble the haughty, and bring them, if they will, to a knowledge of God: yea, it is a time when the wicked cannot expect to see the next generation; yea, it is that great time, when none shall live in the second generation unless they are pure in heart.

Esdras, or Ezra the High Priest, we suppose, seems to have had a great view of the last days, and for all that has ever appeared to the contrary, by the wisdom of man, he spake by the Spirit of God, and says:—"And I opened my mouth and began to talk before the Most High, and said, O Lord, thou that shewest thyself unto us, thou wast shewed unto our fathers in the wilderness, in a place where no man treadeth, in a barren place, when they came out of Egypt. And thou spakest, saying, Hear me, O Israel, and mark my words, thou seed of Jacob. For behold, I sow my law in you, and it shall bring forth fruit in you, and ye shall be honored in it forever. But our fathers, which received the law, kept it not, and observed not thine ordinances: and though the fruit of thy law did not perish, neither could it for it was thine; yet they that received it perished, because they kept not the thing that was sown in them.

And lo, it is a custom, when the ground hath received seed, or the sea a ship, or any vessel meat or drink, that, that being perished wherein it was sown, or cast into, that thing also which was sown, or cast therein, or received, doth perish, and remaineth not with us: but with us it hath not happened so.

For we that have received the law perish by sin, and our heart also which received it. Notwithstanding, the law perisheth not, but remaineth in his force. And when I spake these things in my heart, I looked back with

mine eyes, and upon the right side I saw a woman, and behold, she mourned and wept with a loud voice and was much grieved in heart, and her clothes were rent, and she had ashes upon her head.

Then let my thoughts go that I was in, and turned me unto her, and said unto her, Wherefore weepest thou? why art thou so grieved in thy mind? and she said unto me, Sir, let me alone, that I may bewail myself, and add unto my sorrow, for I am sore vexed in my mind; and brought very low. And I said unto her, what aileth thee? tell me.

She said unto me, I thy handmaid have been barren, and had no child, though I had a husband thirty years. And those thirty years I did nothing else day and night, and every hour, but make my prayer to the Highest. After thirty years God heard me, thy handmaid, looked upon my misery, considered my trouble, and gave me a son: and I was very glad of him, so was my husband also, and all my neighbors: and we gave great honor unto the Almighty.

And I nourished him with great travail.—So when he grew up, and came to the time that he should have a wife, I made a feast.—And it so came to pass, that when my son entered into his wedding chamber, he fell down and died. Then we all overthrew the lights, and all my neighbors rose up to comfort me: so I took my rest unto the second day at night.

And it came to pass, when they had left off to comfort me, to the end I might be quiet; then rose I up by night, and fled, and came hither into this field, as thou seest. And I do now purpose not to return into the city, but here to stay, and neither to eat nor drink, but continually to mourn and to fast until I die.

Then left I the meditations wherein I was, and spake to her in anger, saying:—Thou foolish woman above all other, seest thou not our mourning, and what happeneth unto us? how that Zion our mother is full of all heaviness, and much humbled, mourning very sore? and now, seeing we all mourn and are sad, for we are all in heaviness, art thou grieved for one son? for ask the earth, and she shall tell thee, that it is she that ought to mourn for the fall of so many that grow upon her. For out of her came all at first, and out of her shall all others come, and behold, they walk almost all into destruction, and a multitude of them is utterly rooted out.

Who then should make more mourning than she that hath lost so great a multitude; and not thou, which art sorry but for one?—but if thou sayest unto me, My lamentation is not like the earth's, because I have lost the fruit of my womb, which I brought forth with pains, and bare with sorrows; but the earth for the multitude present in it, according to the course of the earth, is gone, as it came.

Then say I unto thee, like as thou hast brought forth with labor; even so the earth also hath given her fruit namely, man, ever since the beginning unto him that made her.

Now therefore keep thy sorrow to thyself, and bear with a good courage that which hath befallen thee. For if thou shalt acknowledge the determination of God to be just, thou shalt both receive thy son in time, and shalt be commended among women. Go thy way then into the city to thy husband.—And she said unto me that will I not do: I will not go into the city but here will I die. So I proceeded to speak further unto her, and said, Do not so, but be counselled by me: for how many are the adversities of Zion? be comforted in regard of the sorrow of Jerusalem.

For thou seest that our sanctuaries are laid waste, our altar broken down, our temple destroyed; our psaltry is laid on the ground, our song is put to silence, our rejoicing is at an end, the light of our candlestick is put out, the ark of our covenant is spoiled, our holy things are defiled, and the name that is called upon us, almost profaned: our children are put to shame, our priests are burnt, our Levites are gone into captivity, our virgins are defiled, and our wives ravished; our righteous men carried away, our little ones destroyed, our young men are brought in bondage, and our strong men are become weak; and, which is the greatest of all, the seal of Zion hath now lost her honor: for she is delivered into the hands of them that hate us.

And therefore shake off thy great heaviness, and put away the multitude of sorrows, that the mighty may be merciful unto thee again, and the Highest shall give thee rest and ease from thy labor.

And it came to pass, while I was talking with her, behold, her face upon a sudden shined exceedingly, and her countenance glistened, so that I was afraid of her, and mused what it might be. And behold, suddenly she made a great cry, very fearful: so that the earth shook at the noise of the woman.

And I looked, and behold, the woman appeared unto me no more, but there was a city builded, and a large place shewed itself from the foundations: then was I afraid, and cried with a loud voice, and said, Where is Uriel the angel, who came unto me at the first? for he hath caused me to fall into many trances, and mine end is turned into corruption, and my prayer to rebuke. And as I was speaking these words, behold, he came unto me, and looked upon me.

And lo, I lay as one that had been dead, and mine understanding was taken from me; and he took me by the right hand, and comforted me, and set me upon my feet, and said unto me, What aileth thee? and why art thou so disquieted? and why is thy understanding troubled, and the thoughts of thy heart? and I said, Because thou hast forsaken me, and yet I did according to thy words, and I went into the field, and lo, I have seen, and yet see, that I am not able to express. And he said unto me, Stand up manfully, and I will advise thee.

Then said I, speak on, my lord, in me; only forsake me not, lest I die frustrate of my hope. For I have seen that I knew not, and hear that I do not know. Or is my sense deceived, or my soul in a dream? now therefore, I beseech thee, thou wilt shew thy servant of this vision.

He answered me then, and said, Hear me, and I shall inform thee, and tell thee wherefore thou art afraid: for the Highest will re-

veal many secret things unto thee. He hath seen that thy way is right: for that thou sorrowest continually for thy people, and makest great lamentation for Zion.

This therefore is the meaning of the vision which thou lately sawest: thou sawest a woman mourning, and thou beganuest to comfort her: but now seest thou the likeness of the woman no more, but there appeared unto thee a city builded. And whereas she told thee of the death of her son, this is the solution: this woman, whom thou sawest, is Zion; and whereas she said unto thee, even she whom thou seest as a city builded, whereas she said unto thee, that she hath been thirty years barren: those are the thirty years wherein there was no offering made in her. But after thirty years Solomon builded the city, and offered offerings: and then bare the barren a son.

And whereas she told thee that she nourished him with labor: that was the dwelling in Jerusalem. But whereas she said unto thee, "That my son coming into his marriage chamber happened to have a fall and died:" this was the destruction that came to Jerusalem.

And behold, thou sawest her likeness, and because she mourned for her son, thou beganuest to comfort her: and of these things which have chanced, these are to be opened unto thee,

For now the Most High seeth that thou art grieved unfeignedly, and sufferest from thy whole heart for her, so hath he shewed thee the brightness of her glory, and the comeliness of her beauty: and therefore I bade thee remain in the field where no house was builded: for I knew that the Highest would shew this unto thee.

Therefore I commanded thee to go into the field, where no foundation of any building was. For in the place where the Highest beginneth to shew his city, there can no man's building be able to stand. And therefore fear not, let not thy heart be affrighted, but go thy way in, and see the beauty and greatness of the building, as much as thine eyes be able to see: and then shalt thou hear as much as thy heart may comprehend.

For thou art blessed above many other, and art called with the highest; and so are but few. But to-morrow at night thou shalt remain here; and so shall the highest shew thee visions of the high things, which the Most High will do unto them that dwell upon the earth IN THE LAST DAYS. So I slept that night and another, like as he commanded me.

And it came to pass after seven days, I dreamed a dream by night: and lo, there arose wind from the sea, that it moved all the waves thereof. And I beheld and lo, that man waxed strong with the thousands of heaven: and when he turned his countenance to look, all the things trembled that were seen under him. And whensoever the voice went out of his mouth, all they burned that heard his voice, like as the earth faileth when it feeleth the fire.

And after this I beheld, and lo, there was gathered together a multitude of men, out of number, from the four winds of the heaven, to subdue the man that came out of the sea.

But I beheld, and lo, he had graven himself a great mountain, and flew up upon it. But I would have seen the region or place whereout the hill was graven, and I could not.

And after this I beheld, and lo, all they which were gathered together to subdue him were sore afraid, and yet durst fight. And lo, as he saw the violence of the multitude that came, he neither lifted up his hand, nor held sword, nor any instrument of war: but only I saw that he sent out of his mouth as it had been a blast of fire, and out of his lips a flaming breath, and out of his tongue he cast out sparks and tempests.

And they were all mixed together; the blast of fire, the flaming breath, and the great tempest; and fell with violence upon the multitude which was prepared to fight, and burned them up every one, so that upon a sudden of an innumerable multitude nothing was to be perceived, but only dust and smell of smoke: when I saw this I was afraid. Afterward I saw the same man come down from the mountain and called unto him another peaceable multitude. And there came much people unto him, whereof some were glad, some were sorry, some of them were bound, and other some brought of them that were offered: then was I sick through great fear, and I awaked, and said, thou hast shewed thy servant these wonders from the beginning, and hast counted me worthy that thou shouldst receive my prayer: shew me now yet the interpretation of this dream.

For as I conceived in mine understanding, wo unto them that shall be left in those days! and much more wo unto them that are not left behind! for they that were not left were in heaviness.

Now understand I the things that are laid up in the latter days, which shall happen unto them, and to those that are left behind.—Therefore are they come into great perils and many necessities, like as these dreams declare.

Yet it is easier for him that is in danger to come into these things, than to pass away as a cloud out of the world, and not to see the things that happen in the last days. And he answered unto me, and said, The interpretation of the vision shall I shew thee and I will open unto thee the thing that thou hast required.

Whereas thou hast spoken of them that are left behind, this is the interpretation: he that shall endure the peril in that time hath kept himself: they that be fallen into danger are such as have not works and faith toward the Almighty. Know this therefore, that they which be left behind are more blessed than they that be dead. This is the meaning of the vision: whereas thou sawest a man coming up from the midst of the sea: the same is he whom God the Highest hath kept a great season, which by his own self shall deliver his creature: and he shall order them that are left behind.

And whereas thou sawest, that out of his mouth there came as a blast of wind, and fire, and storm: and that he held neither sword, nor any instrument of war, but that the rushing in of him destroyed the whole multitude that came to subdue him; this is

the interpretation: Behold, the days come, when the Most High will begin to deliver them that are upon the earth. And he shall come to the astonishment of them that dwell on the earth.

And one shall undertake to fight against another, one city against another, one place against another, one people against another, and one realm against another. And the time shall be when these things shall come to pass, and the signs shall happen which I shewed thee before, and then shall my Son be declared, whom thou sawest as a man ascending. And when all the people hear his voice, every man shall in their own land leave the battle they have one against another.—And an innumerable multitude shall be gathered together, as thou sawest them, willing to come, and to overcome him by fighting.

But he shall stand upon the top of mount Zion. And Zion shall come, and shall be shewed to all men, being prepared and builded, like as thou sawest the hill graven without hands.

Abraham, Isaac and Jacob knew of a surety what should come to pass in the last days. Jacob gathered his sons around him, when he was about to fall asleep in God, and told them what should befall them in the last days. As there are many references to the last days, we use the terms last days, latter days, latter times, &c., as synonymous.

Balaam, when the Lord put words in his mouth exclaimed who can count the dust of Jacob, and the number of the fourth of Israel? Let me die the death of the righteous, and let my last end be like his!

No wonder his heart leaped for joy; he saw the glory of the last days, or, to use his own words, What this people [Israel] shall do to thy people [Balak's] in the latter days. His prophecy is great. We have it thus in Numbers.—And when Balaam saw that it pleased the Lord to bless Israel, he went not, as at other times to seek for enchantments, but he set his face toward the wilderness.—And Balaam lifted up his eyes, and saw Israel abiding in his tents according to their tribes, and the Spirit of God came upon him.

And he took up his parable, and said, Balaam the son of Beor hath said, and the man whose eyes are opened hath said: he hath said, which heard the words of God, which saw the vision of the Almighty, falling but having his eyes open: how goodly are thy tents, O Jacob, and thy tabernacles, O Israel! As the valleys are they spread forth, as gardens by the river's side, as the trees of lign-aloes which the Lord hath planted, and as cedar trees beside the waters.

He shall pour the water out of his buckets, and his seed shall be in many waters, and his king shall be higher than Agag, and his kingdom shall be exalted. God brought him forth out of Egypt; he hath as it were the strength of a unicorn: he shall eat up the nations his enemies, and shall break their bones, and pierce them through with his arrows. He couched, he lay down as a lion, and as a great lion: who shall stir him up? Blessed is he that blesseth thee, and cursed is he that curseth thee.

And Balak's anger was kindled against Balaam, and he smote his hands together: and Balak said unto Balaam, I called thee to curse mine enemies, and behold, thou hast altogether blessed them these three times. Therefore now flee thou to thy place: I thought to promote thee to great honor, but lo, the Lord hath kept thee back from honor.

And Balaam said unto Balak, Spake I not also to thy messengers which thou sentest unto me, saying, if Balak would give me his house full of silver and gold, I cannot go beyond the commandment of the Lord, to do either good or bad of mine own mind; but what the Lord saith, that will I speak? and now, behold, I go unto my people: come I will advertise thee what this people shall do to thy people in the latter days.

And he took up his parable, and said, Balaam the son of Beor hath said, and the man whose eyes are open hath said: he hath said, which heard the words of God, and knew the knowledge of the Most High, which saw the vision of the Almighty, falling but having his eyes open: I shall see him, but not now: I shall behold him, but not nigh: there shall come a Star out of Jacob, and a Sceptre shall rise out of Israel, and shall smite the corners of Moab, and destroy all the children of Sheth.

And Edom shall be a possession, Seir also shall be a possession for his enemies; and Israel shall do valiantly. Out of Jacob shall come he that shall have dominion, and shall destroy him that remaineth of the city. And when he looked on Amalek, he took up his parable, and said, Amalek was the first of the nations, but his latter end shall be that he perish forever.

And he looked on the Kenites, and took up his parable, and said, Strong is thy dwelling place, and thou puttest thy nest in a rock. Nevertheless, the Kenite shall be wasted, until Asshur shall carry thee away captive.

And he took up his parable, and said, Alas, who shall live when God doeth this! and ships shall come to the coast of Chittim, and shall afflict Asshur, and shall afflict Eber, and he also shall perish forever. And Balaam rose up, and went and returned to his place: and Balak also went his way.

Ezekiel said:—After many days thou shalt be visited: in the latter years thou shalt come into the land, brought back from the sword, gathered out of many people, against the mountains of Israel, which have been always waste: but it is brought forth out of the nations, and they shall dwell safely all of them. Isaiah and Micah said: It shall come to pass in the last days, the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it.

Our Savior who knew all things that should come to pass in the last days, even when he come in his glory to reign on earth with his saints, said before the end should come, there should be great tribulations, such as was not since the beginning of the world to this time, no, nor ever should be.

Paul, who had the privilege of seeing his Lord and master in the flesh, and who knew a man that was caught up into the third heaven, while on this all-important subject, thus wrote:—This know, also, that in the last days perilous times shall come. For men

shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, trucebreakers, falsecousers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasure more than lovers of God; having a form godliness, but denying the power thereof: from such turn away.

Peter, possessing the keys of the mysteries of the kingdom, wrote to them that have obtained like precious faith with us, through the righteousness of God and our Savior Jesus Christ, said in his second epistle, Beloved, I now write unto you; in which I stir up your pure minds by way of remembrance: that ye may be mindful of the words which were spoken before by the holy prophets, and of the commandment of us the apostles of the Lord and Savior: knowing this first, that there shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as from the beginning of the creation.

Having such a cloud of witnesses to prove what should come to pass when the earth is ripe, or when the days of vengeance had commenced, we have double confidence to warn the world, of what shall shortly be.—In the language of Jude, we can say, Remember ye the words which were spoken before of the apostles of our Lord Jesus Christ; how that they told you there should be mockers in the last time, who should walk after their own ungodly lusts.

Jeremiah said O earth, earth, earth, hear the word of the Lord; and would to God that the earth would hear, before it is everlastingly too late: That instead of ridiculing the words and works of God, its inhabitants would look for themselves, and behold the great and marvelous events which are happening around them, preparatory to the end.

The bible and common history, are full of the transactions and events which have been; and the hearts of thousands quake with fear for what shall be; now let us reason from the past, for the benefit of the future. Sacred writ, shows that the Lord has always been merciful, and mindful of the children of men, and has given the inhabitants of the earth timely notice, that he was displeased with their ungodly conduct, that they may repent, and be saved, rather than be destroyed by judgments. He gave one hundred and twenty years' notice of the flood; he warned the inhabitants of Sodom and Gomorrah, before they were consumed; he did marvelous things in the sight of Pharoah, before he and his host were swallowed up in the Red Sea, and the Lord has ever warned men before destruction: yea, from Adam, the language of the Lord has been, Repent, repent! And when men repented, the Lord forgave them; and will he be less mindful of the workmanship of his hands now? No; God will hear, if men do pray in faith.

We have an earnest desire that men should escape the calamities, that will soon be poured out upon the earth, to scourge the inhabitants. Those that will not hear, as has been the case in all ages, pass on and are punished. The inhabitants before the flood, rejected the preaching of Noah, and were drowned. The men of Sodom and Gomorrah repented not of their sins, and died in their wickedness. Pharaoh, after seeing the mighty works of the Lord, died for his folly. But the Lord is merciful, the Lord is just, and as in ancient days, so now, even in these last days, he warns, that men may repent and live. So much for the world. To the church, a word fitly spoken is like the dew that descended upon the mountains of Zion: for there the Lord commanded the blessing of life forever more. Beloved brethren, you know these are the last days, for the Lord hath said so. You, then, have not to look across the ocean for testimony, for you have it in your hearts. You have not to send to heaven for proof, for the judgments of God are already sent forth unto victory as evidence that the end is nigh.

You are independent above all the creatures under the celestial kingdom, if you are faithful; even to the obtaining of eternal life.—Walk holy before the Lord. He has sent his everlasting covenant into the world, to be a light to the world and to be a standard for his people, and for the Gentiles to seek to it: and to be a messenger before his face to prepare the way before him. And he will reason with them that come, as with men in days of old, and show unto them his strong reason. Wherefore, while he is revealing unto you the great things that will shortly come to pass, learn wisdom, and rejoice for the day, even the day of righteousness that will soon come; yea, that day that was sought for by all holy men, and they found it not because of wickedness and abominations, and confessed that they were strangers and pilgrims on the earth; but obtained a promise that they should find it, and see it in their flesh, and so will you, if you continue faithful. Are you sensible of the blessings and privileges you enjoy? you can look upon the world and upon them that profess to worship their God, and see the course of evil, and shun it, because the Lord has shown you the right way. You can see some for gold; some for fame, some for blood; some for persecution; some for fun; some for pleasure; some for vanity; some for lying; some for this, and some for that, and you can pray to God to keep you from such follies, and he will do so, if your hearts are pure.

What blessings! you can shun the dreadful distress of nations, if you are humble and honest in all things before the Lord: you can overcome the world and enter into his rest, where trouble will cease. You ought to rejoice, with joy unspeakable; for while the nations are crumbling to pieces, and men are filling up the tombs without repentance, you know your redemption is nigh, and you believe that Israel will soon be gathered home to meet his God, when he comes in his glory.

Men without the Spirit of God to guide them into sacred truth have long labored six times as much for the perishable things of this world, as for the one thing needful; brethren, you have better knowledge, act accordingly, for the earth is the Lord's, and the fulness thereof. Counsel not the Lord but walk by faith, showing good works, that your examples may be worthy of imitation.

The love of money fills the hearts of the wicked; but what profit would it be to you,

with all your knowledge of what must shortly come to pass, if you could gain the whole world for thirty or forty years, and then lose your inheritance, and eternal life? This is a solemn question, and when the faithful enter into the joys of their Lord, they will be more apt to say: Eye hath not seen, nor ear heard, neither has it entered into the heart of men to conceive, what the Lord has prepared for them that love him. The Lord will hear when saints do pray.

Among the great men of the earth, many have declared, with thousands to second them, that every man has his price:—but beloved, the saint has not; he is above bribery, and come life or come death, it is all the same; in the morning of the resurrection, he rises above corruption and lives with God; and his last days will be his best days: "And it shall come to pass afterward, I will pour out my Spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions."

THE JEWS:—AGAIN.

The great day is hastening on when the whole house of Israel will be gathered home from their long dispersion, to Zion and Jerusalem. The United States is a witness to the gathering at mount Zion, if her population will look at things as they are; and the old world in the east, may soon bear record, also, of the gathering at Jerusalem: for the Lord will set a sign among them, and will send those that escape of them unto the nations, to Tarshish, Pul, and Lud, that draw the bow to Tubal, and Javan, to the isles afar off, that have not heard his fame, neither have seen his glory; and they shall declare his glory among the Gentiles. And they shall bring all your brethren for an offering unto the Lord, out of all nations, upon horses, and in chariots, and in litters, and upon mules, and upon swift beasts, to my holy mountain Jerusalem, saith the Lord, as the children of Israel bring an offering in a clean vessel into the house of the Lord. Then shall the offering of Judah and Jerusalem be pleasant unto the Lord, as in the days of old, and as in former years.

So Judah will be gathered: and when the Lord shows himself to them, with the wounds he received of them, more than eighteen hundred years before, they will know him, and rejoice in the Holy One of Israel. The Spirit of God moves upon the face of the earth, and will continue to do so, till every saint that is left alive, worships God. In the Weekly Courier and New York Enquirer, is the following:

NEWS FROM JERUSALEM.

We beg leave to invite the attention of the benevolent to the following statement of the distressed situation of the Jews in Jerusalem and their appeal for aid. We indulge a hope that the aid they seek will not be withheld, and as the Society established in this country for the conversion of the Jews, have a large fund without any ostensible mode of appropriating it to a good purpose, it is presumed that they will transmit it to Jerusalem with as little delay as possible.

[From the Christian Intelligencer.]

THE RABBI FROM THE HOLY CITY.

Dr. WESTBROOK: The following is a literal version of the letter which the Rabbi Enoch Zundill, now in our city, brought from the Jews at Jerusalem. On Monday evening last, this learned Jew met a party of our Clergymen, and other friends in Dr. Brownlee's study. Mr. Roy, an eminent Hebrew scholar, presented this version which he had made together with the original document, written in beautiful Hebrew letter, without points.—It was examined by the learned gentlemen present. The evening was spent in hearing the Rabbi, who is truly a polite and accomplished man, detail many interesting things relative to Jerusalem, the holy city; and the condition of the Jews there.

He spoke of the famous mosque, which stands on the site of Solomon's Temple: and stated that it was the custom of his afflicted and bowed down people, especially the priests, to go to the west wall of the mosque, where once stood the west wall of the temple, and kneeling down, to offer up prayers to Jehovah the Almighty God in behalf of their nation. This explains a singular expression in the beginning of the following letter.

He admitted that his people had more than once attempted, in olden times, to rebuild the temple, but that infallible proofs of God's displeasure had always prevented it. This tradition may refer to the attempts in the Emperor Julian's time.

He gave replies to many difficult questions proposed to him on various passages of the Hebrew bible. His views of the Nahash, the serpent who tempted our first parent, exhibit fully as much originality as those of Dr. Adam Clark. The latter decides this shrewd being to have been the Ourang-outang:—Our Rabbi makes it a singular kind of beast, having a kind of soul; and appointed to God to be a waiter, a body attendant on our first parents. Into this creature the devil entered, and made him an instrument of the temptation. This, however, he gave out of the Cabbala and Targum.

He gave some original views on the giants of the days of Noah; showing them to be different (as in the Hebrew expression, they are strikingly distinguished) from the Goliaths and the Anakim. They were giants in wickedness, the wicked children of profligate men, and nobles!

The Rabbi who is a thorough going Jew, felt some difficulty when requested to explain how the Jews are to determine the evidence

of their coming Messiah, proceeding in lineal descent from the tribe of Judah, and house of David. For he admitted that the lists of the genealogy had utterly perished. When requested by Dr. Knox to explain the views of Daniel's seventy weeks—the Rabbi shrugged up his shoulders, and declined the task. He is fully in the belief of the Jews being recalled to their own land. And by the calculation he makes, this recall is at the very door. It is to commence in the year 1841—only nine years hence. He believes that the present movements of the victorious Egyptians are now working out their deliverance. The Jews consider the Mahometans as the head of their oppressors; and the Court of Constantinople as the head of the Mahometan power. That being laid low, and he supposes by the Pacha of Egypt, who is the avowed friend of the Jews, their deliverance will then be speedily hastened.

The Rabbi's people at Jerusalem had heard of the exceeding benevolence and charity of the Americans. These are his own words. "You did much for the Greeks: and will you not admit, even as christians, lovers of the old testament patriarchs and prophets, that you owe, at least as much, nay, more, TO US THE JEWS!" "Yes," said a gentleman present," "we love your people for the love of Abraham, Isaac and Jacob." "Yes," said another, "we should love and aid them for the sake of Joseph and Mary!" "And above all," said a third, "for the sake of the Son of MARY: our Redeemer, according to the flesh, was a JEW!"

And as this is the first appeal made to us as christians, by the Jews, direct from Jerusalem, we should, by responding to the voice of suffering humanity, give them an evidence that we are, as christians, their true and sincere friends.

The Rabbi begs leave to refer those who may feel disposed to aid the poor suffering Jews at Jerusalem, to the following gentlemen who have kindly undertaken to receive any funds which benevolent christians may condescend to give:—viz.

The Rev. Mr. Schroeder,
The Rev. Jacob Broadhead, D. D.,
The Rev. W. W. Phillips, D. D.,
The Rev. W. C. Brownlee, D. D.

HEBREW LETTER.

[Translated from the Hebrew by Mister Roy, of New York.]

"From the city of the Great King, peace and blessing to the great and good gentlemen who is disposed to be benevolent to all, friends and foes. Mordical Noah, we have written to you from the holy land, and from the city of Jerusalem, we pray always by the west wall of the temple and by all the holy places for all the nations of the earth who remember us in our low estate. The voice of Zion speaks weeping and lamenting, for the wretched state of her children: For their faces are black with hunger: all the people of foreign nations here are very poor: and unabel to give us any relief. The learned men and Rabbis, widows and orphan children that were supported by Russia, Poland, and Germany, are cut off from their former supplies: and receive no compensation from those nations. We are so poor, and in such distress, that we cannot represent our situation in writing. We are hungry, thirsty, and naked. Our children ask bread and we have none to give them. And in addition to this, the Turks have laid us under a contribution of fifty thousand dollars, which if not paid will be the ruin of all the Jews here. Dear sir, we did not know how to help ourselves: and we heard of your great and benevolent feelings and have sent on the Rabbi Enoch Zundil, of Jerusalem, son of the great Rabbi Hersh, one of the most learned men in the world. He will fully explain to you our afflictions. We pray you to help him by any way or means in your power, by obtaining donations, and forming societies among all denominations. And we will pray for you in all the holy places and from the sepulchres of all the holy prophets; and we hope with all the scattered tribes, and the Messiah at their head, to meet you soon in the holy city, the desire of all nations."

(Signed)

Rabbia Tobias Solloman, the High Priest of Jerusalem.
Nathan Mineles, 2d High Priest.
Nathan Sadius, 3d High Priest.
[L. S.] Harman Cohen, High Priest of Japheth.
Israel Summerville, 2d High Priest.
Zalmon Cohen, 3d High Priest.

SUFFERINGS OF THE JEWS IN PALESTINE.

There prevails at the present a time of general distress, great wretchedness and want among the Jewish people, in the very land of their forefathers. In the midst of their Mahomedan oppressors, and burdened with the most unrighteous and exorbitant exactions, they are represented to be in want of the necessaries of life.

Accounts of American benevolence have reached them. They have sent hither one of their most pious and learned men, Rabbi ENOCH ZUNDIL. He is now in our city, and he brings with him the united testimonials of both the congregations in Jerusalem—the German and the Portuguese. His documents and letters have been duly examined by his brethren here, and they approve and encourage his afflicting mission of benevolence.

An article in our paper of the 26th instant, has already called public attention to this subject. But as the article was not examined by Rabbi Zundil before its publication, and has led to some misapprehension, he has requested us to state as follows:

"He is alledged, in the article published, to have given some original interpretations of scripture; but he wishes it to be distinctly understood, that, in the cases mentioned, he makes no pretension to originality." He is said to have "shrugged up his shoulders," and to have "declined the task" of explaining a certain prophecy by Daniel; but he would not have it inferred from this, that he is unable or unwilling to give, at a proper time and place, the views of Jewish learned men, on this or any other subject in the old Testament."

"The letter of introduction, appended to the article in our paper, and purporting to be a translation from the Hebrew, is a letter from certain pious and learned Jews at Jerusalem to Mr. Noah of this city. The letter asks for donations from individuals or societies,—but is an appeal to the Jews and not to "all denominations." It is signed by persons who are not "High Priests, but CHIEF RABBINS."

Yet as suffering humanity ever utters a cry, that should touch the heart of all, Rabbi Zundil will be cheered by the thought, if he can carry with him the contributions, not only of his charitable Jewish brethren, but of benevolent christians."

"He is to be seen at number 33, Maiden Lane. And he refers to the above named gentlemen, who will receive and hand to him, or forward to the chief Rabbi Hirschel at London, any offerings of those who have hearts to pity and aid the suffering Jews of Palastine."

The Evening and the Morning Star.

INDEPENDENCE, MO. FEBRUARY, 1833.

COMMANDMENTS.

The commandments of the Lord are sacred, and above the inventions of men. Keep them and they lead to eternal life. The first commandment was given to Adam in the garden of Eden, and man became an agent unto himself. Again, it is found in Genesis, that the Lord said: Sojourn in this land, and I will be with thee, and will bless thee: for unto thee, and unto thy seed I will give all these countries and I will perform the oath which I sware unto Abraham thy father; and I will make thy seed to multiply as the stars of heaven, and will give unto thy seed all these countries: and in thy seed shall all the nations of the earth be blessed: because that Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws.

When the children of Israel murmured, Moses cried unto the Lord, and the Lord shewed him a tree, which when he had cast into the waters, the waters were made sweet: there he made for them a statute and an ordinance, and there he proved them, and said, If thou wilt diligently hearken to the voice of the Lord thy God, and wilt do that which is right in his sight, and wilt give ear to his commandments and keep all his statutes, I will put none of these diseases upon thee, which I have brought upon the Egyptians: for I am the Lord that healeth thee.

Shortly after this, the Lord said unto Moses, How long refuse ye to keep my commandments and my laws? See, for that the Lord hath given you the Sabbath, therefore he giveth you on the sixth day the bread of two days: abide ye every man in his place, let no man go out of his place on the seventh day.

So the people rested on the seventh day.

Let it not be forgotten, yet, that the children of Israel were so blind to the glory before them: so stiffnecked, rebellious, and more than all, faithless, that the Lord saw fit in his infinite wisdom, to let Moses break the stone tables containing the everlasting gospel, and in lieu thereof, to give them the law, and commandments, and a lesser priesthood, than that of the order of Melchisedec.

When the Lord shined forth from mount Paran, and came with ten thousands of his saints, from his right hand went a fiery law for them.

The world, as well as the saints, may read, and profit by the ten commandments which Moses wrote upon the second tables: I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage.

Thou shalt have no other gods before me.

Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: thou shalt not bow down thyself to them, nor serve them: for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; and shewing mercy unto thousands of them that love me and keep my commandments.

Thou shalt not take the name of the Lord thy God in vain: for the Lord will not hold him guiltless that taketh his name in vain.

Remember the sabbath day to keep it holy.

Six days shalt thou labor, and do all thy work: but the seventh day is the sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the Lord made heaven and earth, the sea and all that in them is, and rested the seventh day: wherefore the Lord blessed the sabbath day, and hallowed it.

Honor thy father and thy mother, that thy days may be long upon the land which the Lord thy God giveth thee.

Thou shalt not kill.

Thou shalt not commit adultery.

Thou shalt not steal.

Thou shalt not bear false witness against thy neighbor.

Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbor's wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor any thing that is thy neighbor's.

The ten commandments embrace some of the great principles of our Savior's religion, as well as rules for government and social intercourse. In fact, the word commandment is really great, coming by inspiration, and seems to whisper to the saint, THUS SAITH THE LORD!

When we remember that the commandments of God, came by the gift and power of God; or, in other words, holy men spoke moved by the Holy Ghost, we ought to rejoice with great joy: for in this manner, spake the prophets for the saint's good, even in these last days.

The Lord is imperative on this subject, and when he says keep my commandments, he means what he says: this may be one reason why we have no account, or record, that the Lord ever acknowledged a church to be his, unless there was a prophet in it. There is one Lord, one faith, one baptism, one church, one gospel, and one way of being baptized for the remission of sins; one promise of receiving the gift of the Holy Ghost; one promise of reward for keeping the commandments, and one surety of eternal life by holding out faithful to the end.

The high estimation of the commandments, may be somewhat seen by reading a few verses in the 119th Psalm: Then shall I not be ashamed, when I have respect unto all thy commandments. With my whole heart have I sought thee: O let me not wander from thy commandments. I am a stranger in the earth: hide not thy commandments from me. Thou hast rebuked the proud that are cursed, which do err from thy commandments. I will run the way of thy commandments, when thou shalt enlarge my heart.

Make me to go in the path of thy commandments; for therein do I delight. And I will delight myself in thy commandments, which I have loved. My hands also will I lift up unto thy commandments, which I have loved; and I will meditate in thy statutes. Teach me good judgment and knowledge: for I have believed thy commandments. All thy commandments are faithful; they persecute me wrongfully; help thou me. Therefore I love thy commandments above gold; yea, above fine gold. I opened my mouth, and panted: for I longed for thy commandments. Trouble and anguish have taken hold on me yet thy commandments are my delights. Thou art near, O Lord; and all thy commandments are truth.

Lord, I have hoped for thy salvation, and done thy commandments. My tongue shall speak of thy word; for all thy commandments are righteousness. I have gone astray like a lost sheep; seek thy servant; for I do not forget thy commandments.

It does seem strange that the world should be so clouded in darkness, as not to see, that the church of Christ, (for there never was, nor ever will be any other that will be admitted into the celestial kingdom,) could exist without the Comforter, even the Holy Ghost in it, whereby the members might profit by the gifts, and commandments. The two first verses of Acts read thus:—The former treatise have I made, O Theophilus, of all that Jesus began both to do and teach, until the day in which he was taken up, after that he through the Holy Ghost had given commandments unto the apostles whom he had chosen.

In one of the commandments to the church in Zion, is the following beautiful language: Behold, saith the Lord, blessed are they who have come up into this land with an eye single to my glory, according to my commandments; for them that live shall inherit the earth, and them that die shall rest from all their labors, and their works shall follow them, and they shall receive a crown in the mansions of my Father, which I have prepared for them; yea, blessed are they whose feet stand upon the land of Zion, who have obeyed my gospel, for they shall receive for their reward the good things of the earth, and it shall bring forth in its strength; and they also, shall be crowned with blessings from above; yea and with commandments not a few; and with revelations in their time.

And we might quote columns, showing that the Lord is the same yesterday, to-day and forever, giving commandments to them that seek the riches of eternity, that man may know his will and be saved with an eternal salvation in his kingdom.

While on the subject of commandments, it may be worth while to say a few words on opinions, as the church has the sure word of prophecy.

Opinions, where we have the word of the Lord, are worth nothing. Since the days of the Savior, they have strangely divided men into almost as many sects, as the number of the name of the beast that John saw. All

him have a right to their opinions, but to adopt them for rules of faith and worship, is wrong, and may finally leave the souls of them that receive them for spiritual guides, in the telestial kingdom: For these are they who are of Paul, and of Apollos, and Cephas: they are they who say, there are some of one and some of another; some of Christ; and some of John: and some of Moses; and some of Elias; and some of Esaias; and some of Isaiah; and some of Enoch, but received not the gospel; neither the testimony of Jesus; neither the prophets; neither the everlasting covenant; last of all: these are they who will not be gathered with the saints, to be caught up into the church of the first born, and received into the cloud: these are they who are liars, and sorcerers, and adulterers, & whoremongers, and whosoever loveth and maketh a lie: these are they who suffer the wrath of God on the earth: these are they who suffer the vengeance of eternal fire: these are they who are cast down to hell and suffer the wrath of Almighty God until the fulness of times, when Christ shall have subdued all enemies under his feet, and shall have perfected his work, when he shall deliver up the kingdom and present it unto the Father spotless, saying: I have overcome and trodden the wine-press alone, even the wine-press of the fierceness of the wrath of Almighty God: then shall he be crowned with the crown of his glory, to sit on the throne of his power to reign forever and ever.

Now, brethren, let us turn to our day, and rejoice that the Lord has been so merciful as to give commandments unto men, that they might know his will, and know, also, when they have done it. We can lift up our heads be glad, for the day is nigh, and the hour at hand, when we, if faithful, shall be of one heart and one mind; yea, and shall speak a pure language, and shall see our Lord face to face.

Do good and the reward shall be given: for it is better to give than to receive. The Lord is good: he gives precept upon precept, precept upon precept; line upon line, line upon line; here a little and there a little, and for the sake of them that may come to a knowledge of their situation, by our good example, let us obey the Lord and keep his commandments.

In a letter from our brethren in the east, is the following paragraph of a late

REVELATION;

Therefore, verily I say unto you, my friends, call your solemn assembly, as I have commanded you; and as all have not faith, seek ye diligently and teach one another words of wisdom: yea, seek ye out of the best books words of wisdom: seek learning even by study, and also by faith. Organize yourselves; prepare every needful thing, and establish a house, even a house of prayer, a house of fasting, a house of faith, a house of learning, a house of glory, a house of order, a house of God; that your incomings may be in the name of the Lord; that your outgoings may be in the name of the Lord; that all your salutations may be in the name of the Lord, with uplifted hands unto the Most High.

Therefore, cease from all your light speeches; from all laughter: from all your lustful desires: from all your pride and lightmindedness, and from all your wicked doings.—Appoint among yourselves a teacher, and let not all be spokesmen at once; but let one speak at a time, and let all listen unto his sayings, that when all have spoken, that all may be edified of all, and that every man may have an equal privilege.

See that ye love one another: cease to be covetous, learn to impart one to another as the gospel requires: cease to be idle, cease to be unclean; cease to find fault one with another; cease to sleep longer than is needful; retire to thy bed early, that ye may not be weary; arise early, that your bodies and your minds may be invigorated: and above all things, clothe yourselves with the bonds of charity, as with a mantle, which is the bond of perfectness and peace: pray always, that you may not faint till I come: behold, and lo, I will come quickly, and receive you unto myself: Amen.

Extracts of Letters from the Elders abroad.

Kirtland, O. Dec. 21, 1832.

Brothers Orson Hyde, and Samuel H. Smith, have just returned to this place, in good health and spirits, saying, that they had built up four churches; one in the state of Maine; two in Massachusetts, and one in Pennsylvania. They have baptised sixty or more, disciples, who they say, are strong in the faith, rejoicing in the Holy One of Israel.

Brother Lyman Johnson returned a few days since, leaving Orson Pratt among the churches in the east, saying, that they had built up a number of churches, and baptised nearly one hundred.

Brothers Simeon and Jared Carter, we understand, have done wondrous works in Vermont, in breaking down prejudice in a wonderful manner. Better than one hundred have been brought into the kingdom, in a few months past, by their instrumentality.

Brothers Hyrum and William Smith have just returned home, after an absence of about three weeks, having baptised twenty-three in Pennsylvania.

Brother Murdock has also returned from Thompson, Ohio, where he has baptised 23. There is also a number of elders in the east,

that we have not heard from particularly, but understand they meet with great success.—We frequently hear of new churches being established in various parts, which causes our hearts to rejoice. Thus you see, brethren, that the cause of truth is prospering, and thanks be to our God, for he is a God of love, mercy and truth; yea, and a God of power; and as good old Daniel said, his kingdom shall break in pieces all other kingdoms, so it shall be done.

The people in this vicinity, generally, are more calm in their minds, and many of them attend our meetings, & appear more friendly than heretofore, and we have peaceable times.

I have just learned, that brothers Martin and Emer Harris have baptized one hundred persons at Chenango point, New York, within a few weeks past.—Newel.

Union, Missouri, Jan. 7, 1833.

Beloved brethren, we write to you, praying that the words from the press which has been dedicated to the Lord, in these last days, for the good of men, may go forth for the good of souls; that Zion may flourish upon the hills; that her light may shine to the uttermost parts of the earth; that every secret act may be made manifest.

Brethren and sisters, our prayer to our Father, for you all, is, that your lights may shine continually unto the perfect day: for, says David, when the Lord shall build up Zion, he shall appear in his glory.

Remember, the prayers of the righteous availeth much! and that we are in the wicked world, struggling that we may share in that glory; and not only so, but are anxious that our fellow men may come to the standard of truth also, and be saved! For this cause we labor with much long-suffering, to but little effect; for surely, gross darkness covers the earth, and wickedness greatly prevails among the people, and the truth makes them angry, for they are joined to their idols. We desire your prayers, that God would give us the victory unto life, and open an effectual door for us.

Beloved brethren in the ministry, be encouraged to take your staves and travel without scrip, and proclaim the everlasting gospel; if faithful, the heavenly Father will feed you and clothe you. It is harder to get to the hearts of the children of men now, than last winter. An old methodist preacher informed us, that, in all the cholera in St. Louis, he saw but two families shed tears. He said the people seemed to be in a dead, stupid state, and when the doors of the meeting-houses were thrown open for prayer meeting, few attended, and they had no feeling sense for praying, and since the cholera has disappeared, the people are worse than ever.

Brethren your privilege is great in Zion.—The promises are worth more than fine gold, or any riches beneath the sun. James says, seest thou how faith wrought with his works, and by works was faith made perfect?—The building must be without a jar, that it may remain unshaken. The time is near at hand when every man's work will be tried, and he that is holy will be holy still, &c.—If we are the body of Christ, we are one, and as he has loved us, so let us love one another.

We are about fifty miles off St. Louis, and shall bend our course to the south among the thick settlements on the Mississippi, to search for the meek. God is yet love.

Calvin & Peter.

Cincinnati, O. Dec. 11, 1832.

The Lord has said, (by the mouth of David,) when he builds up Zion, he will appear in his glory; and when I look after Lydia and my children, something attracts my eyes more glorious, it is the recompence of reward that God has promised to the faithful: and as the Lord has called me: and as the time has come that Zion is to be builded: and lest much of the wheat should be left for the fowls and beasts to destroy, I labor with the good servant, and suffer privations patiently.

My mission has been rather swift, since I wrote to brother Sidney. Brother Jared and I left Benson, Vermont, for Albany, N. York. Here we tried but could not obtain a house, and went to Schenectady where we fared the same. We then went to Chenango, preaching by the way, and visited the church that brother Page built up. From thence to Kirtland; and thence to Amherst and New-London, where I took brother Stevens, and came to this place, and since I came here, I have baptized four. Some others are ready and waiting. The Lord is to work here, and O that he would do a great work, for great is the wickedness and unbelief.

I have baptized in all about seventy, and the Lord has kept me and supported me.—The church at this place is expecting to go up to Zion next summer.

LETTERS

Have been received, since our last—one from Florida; one from Fayette; one from Union, and two from Liberty, Missouri; one

from Bloomfield, Indiana; two from Washington city, D. C.; one from Dayton, and two from Kirtland Mills, Ohio.

REVELATION

Given in Kirtland, August, 1831.

Hearken, O ye people, and open your hearts, and give ear from afar; and listen, you that call yourselves the people of the Lord, and hear the word of the Lord, and his will concerning you: yea, verily, I say, hear the word of him whose anger is kindled against the wicked, and rebellious; who willeth to take even them whom he will take, and preserveth in life them whom he will preserve: who buildeth up at his own will and pleasure: and destroyeth when he please; and is able to cast the soul down to hell.

Behold I the Lord utter my voice, and it shall be obeyed. Wherefore verily I say, let the wicked take heed, and let the rebellious fear, and tremble. And let the unbelieving hold their lips, for the day of wrath shall come upon them as a whirlwind, and all flesh shall know that I am God. And he that seeketh signs shall see signs, but not unto salvation.

Verily I say unto you, there are those among you who seek signs: and there have been such even from the beginning. But behold, faith cometh not by signs, but signs follow those that believe. Yea, signs cometh by faith, not by the will of men, nor as they please, but by the will of God. Yea, signs cometh by faith, unto mighty works, for without faith, no man pleaseth God: and with whom God is angry, he is not well pleased: wherefore, unto such he showeth no signs, only in wrath unto condemnation.

Wherefore I the Lord am not pleased with those among you, who have sought after signs and wonders for faith, and not for the good of men unto my glory; nevertheless, I gave commandments and many have turned away from my commandments, and have not kept them. There were among you adulterers and adulteresses; some of whom have turned away from you, and others remain with you: that hereafter shall be revealed.—Let such beware and repent speedily, lest judgments shall come upon them as a snare, and their folly shall be made manifest, and their works shall follow them in the eyes of the people.

And verily I say unto you, as I have said before, he that looketh on a woman to lust after her, or if any shall commit adultery in their hearts, they shall not have the Spirit, but shall deny the faith and shall fear: wherefore I the Lord have said that the fearful, and the unbelieving, and all liars, and whosoever loveth and maketh a lie, & the whoremonger, and the sorcerer, shall have their part in that lake which burneth with fire and brimstone, which is the second death. Verily I say, that they shall not have part in the first resurrection.

And now behold, I the Lord saith unto you, that ye are not justified because these things are among you, nevertheless, he that endureth in faith and doeth my will, the same shall overcome, and shall receive an inheritance upon the earth, when the day of transfiguration shall come, when the earth shall be transfigured, even according to the pattern which was shown unto mine apostles upon the mount: of which account the fulness ye have not yet received.

And now, verily I say unto you, that as I said that I would make known my will unto you, behold I will make it known unto you, not by the way of commandment, for there are many who observe not to keep my commandments, but unto him that keepeth my commandments, I will give the mysteries of my kingdom, and the same shall be in him a well of living water, springing up unto everlasting life.

And now, behold this is the will of the Lord your God concerning his saints, that they should assemble themselves together unto the land of Zion, not in haste, lest there should be confusion, which bringeth pestilence. Behold the land of Zion, I the Lord holdeth it in mine own hands: nevertheless, I the Lord rendereth unto Cæsar the things which are Cæsar's: wherefore I, the Lord willeth, that you should purchase the lands, that you may have advantage of the world, that you may have claim on the world, that they may not be stirred up unto anger: for satan putteth it into their hearts to anger against you, and to the shedding of blood: wherefore the land of Zion shall not be obtained but by purchase, or by blood, otherwise there is none inheritance for you. And if by purchase behold you are blessed: and if by blood, as you are forbidden to shed blood, lo, your enemies are upon you, and ye shall be scourged from city to city, and from synagogue to synagogue, and but few shall stand to receive an inheritance.

I the Lord am angry with the wicked; I am holding my Spirit from the inhabitants of the earth. I have sworn in my wrath and decreed wars upon the face of the earth, and the wicked shall slay the wicked, and fear shall come upon every man and the saints also shall hardly escape; nevertheless I the Lord am with them, and will come down in heaven from the presence of my Father, and consume the wicked with unquenchable fire. And behold this is not yet, but by and by: wherefore seeing that I the Lord have decreed all these things upon the face of the earth, I willeth that my saints should be assembled upon the land of Zion; and that every man should take righteousness in his hands, and faithfulness upon his loins, and lift a warning voice unto the inhabitants of the earth; and declare both by word and by flight, that desolation shall come upon the wicked. Wherefore let my disciples in Kirtland, arrange their temporal concerns, which dwell on this farm.

Let my servant Titus Billings, who has the care thereof dispose of the land, that he may be prepared in the coming spring, to take his journey up unto the land of Zion, with those that dwell upon the face thereof, excepting those whom I shall reserve unto myself, that shall not go until I shall command them.—And let all the moneys which can be spared, it mattereth not unto me whether it be little or much, sent up unto the land of Zion, unto them whom I have appointed to receive.

Behold I the Lord will give unto my servant Joseph Smith, Jr. power, that he shall

be enabled to discern by the Spirit those who shall go up unto the land of Zion, and those of my disciples who shall tarry.

Let my servant Newel K. Whitney retain his store, or in other words, the store yet for a little season. Nevertheless let him impart all the money which he can impart, to be sent up unto the land of Zion. Behold these things are in his own hands, let him do according to wisdom. Verily I say, let him be ordained as an agent unto the disciples that shall tarry, and let him be ordained unto this power; and now speedily visiting the churches, expounding these things unto them, with my servant Oliver Cowdery. Behold this is my will, obtaining moneys even as I have directed.

He that is faithful and endureth shall overcome the world. He that sendeth up treasures unto the land of Zion, shall receive an inheritance in the world, and his works shall follow him, and also, a reward in the world to come, yea, and blessed are the dead that die in the Lord from henceforth, when the Lord shall come and old things shall pass away, and all things become new, they shall rise from the dead and shall not die after, and shall receive an inheritance before the Lord, in the holy city, and he that liveth when the Lord shall come, and have kept the faith, blessed is he, nevertheless it is appointed to him to die at the age of man: wherefore children shall grow up until they become old, old men shall die; but they shall not sleep in the dust, but they shall be changed in the twinkling of an eye; wherefore for this cause preached the apostles unto the world, the resurrection of the dead; these things are the things that ye must look for, and speaking after the manner of the Lord, they are now nigh at hand; and in a time to come, even in the day of the coming of the Son of man, and until that hour, there will be foolish virgins among the wise, and at that hour cometh an entire separation of the righteous and the wicked; and in that day will I send mine angels to pluck out the wicked, and cast them into unquenchable fire.

And now behold, verily I say unto you, I the Lord am not well pleased with my servant Sidney Rigdon, he exalted himself in his heart, and received not counsel, but believed the Spirit: wherefore his writing is not acceptable unto the Lord, and he shall make another; and if the Lord receive it not, behold he standeth no longer in the office which I have appointed him.

And again, verily I say unto you, those who desire in their hearts, in meekness, to warn sinners to repentance, let them be ordained unto this power: for this is a day of warning, and not a day of many words. For I the Lord am not to be mocked in the last days. Behold I am from above, and my power lieth beneath. I am over all, and in all, and through all, and searcheth all things: and the day cometh that all things shall be subject unto me. Behold I am Alpha and Omega, even Jesus Christ. Wherefore let all men beware, how they take my name in their lips: for behold verily I say, that many there be who are under this condemnation; who useth the name of the Lord, and useth it in vain, having not authority. Wherefore, let the church repent of their sins, and I the Lord will own them, otherwise they shall be cut off.

Remember, that that which cometh from above is sacred, and must be spoken with care, and by constraint of the Spirit, and in this there is no condemnation; and ye receive the Spirit through prayer: wherefore without this, there remaineth condemnation. Let my servant Joseph Smith, jr. and Sidney Rigdon, seek them a home as they are taught through prayer, by the Spirit. Those things remain to overcome, through patience, that such may receive a more exceeding and eternal weight of glory; otherwise, a greater condemnation: Amen.

THE INDIANS.

We continue to glean items of Indian news, and it is really pleasing to see how the Lord moves on his great work of gathering the remnants of his scattered children. The Arkansas Gazette has the following:

THE EMIGRATING INDIANS.

Our latest information from Rock Roe, the general rendezvous of the emigrating Choctaws, is to Sunday morning last, at which time about 1000 of the emigrants had reached that point—upwards of 800 of whom came up on the steam-boats Reindeer and Harry Hill, and the remainder came through by land from Memphis, via the Military Road. Near 2000 more, under Col. Rector, landed on the west bank of the Mississippi, opposite Memphis, on the 4th of November, and had left for Rock Roe—about 1200 on the U. S. steam boat Archimedes, and the remainder by land, with their horses, wagons, &c. and it is probable that all reached that point on Sunday last.

It is not known with any degree of certainty at what time these emigrants may be looked for here; but, from the best information we can gain, we think they may be expected about the close of this week.

In addition to the above, we make an extract of a letter from a gentleman, dated:

Osage Agency, Jan. 1833.

The last letters from the old Creek nation state that the Creeks were about holding a grand Council, for the purpose of fixing upon the time they are to assemble, with the view of emigrating to this country. My calculation is, that not less than 10,000 will emigrate during the present year. With respect to the Cherokees, we do not calculate upon any emigration this year. About eight thousand Choctaws have already emigrated. The Cherokees and Creeks, which are now in this country, amount to seven thousand, (three thousand five hundred each) the Osages amount to between six and seven thousand: so that, in case of a war, they would soon be convinced of their weakness. The Choctaws, Creeks, and Cherokees, (according to Indian rules,) are brothers; the Dela-

wards are their grandfathers; and the Shawnees, Senecas, &c. are their cousins. These tribes, in case of war, would combine. The Osages have no relatives; the Kansas call them friends, and sometimes join them in carrying on their war with the Pawnees."

In one of our exchange papers, we find, also, that "a delegation of the Seminole Indians of Florida, under the direction of Maj. Fagan, came up in the steamer Little Rock, on their way to explore the country west of Arkansas, with the view of selecting a new residence near the Creeks, to which nation they belong, for the future homes of their tribe. They purchased horses at this place, and left yesterday morning, for the west, and intend proceeding to Fort Gibson."

DISCOVERY OF ANCIENT RUINS IN CENTRAL AMERICA.

A late number of the London Literary Gazette, contains a letter from Lieut. Col. Galindo, at Peten, in Central America, giving some idea of these antiquities which rescue America from the charge of barbarism.—These ruins extend for more than twenty miles, and must anciently have embraced a city and suburbs. The principal edifice is supposed to have been a palace, formed of two rows of galleries, eight feet wide, separated by walls a yard thick; the height of the walls to the eaves is nine feet, and thence three yards more to the top. The stones of which all the edifices are built, are about 18 inches long, nine broad and two thick, cemented by morter. The front of the palace contained five lofty and wide doors. Numerous statues of stone are scattered about. In another building, which Col. G. calls the study, are numerous full length figures, of about six feet high, some of them holding naked infants on their right arms, and not in the manner of the modern Indian women, who always set their children astride on their hips. A place of religious worship and a prison, complete the list of buildings enumerated by Col. G.

"The whole of the ruins," says Col. G. are buried in a thick forest, and months might be delightfully employed in exploring them. I have seen sufficient to ascertain the high civilisation of the former inhabitants; and that they possessed the art of representing sounds by signs, with which I have hitherto believed no Americans previous to the conquest were acquainted." "The neighboring country for many leagues distant, contains remains of the ancient labors of its people, bridges, reservoirs, monumental inscriptions, subterraneous edifices, &c." "Every thing bears testimony that these surprising people were not physically dissimilar from the present Indians; but their civilisation far surpassed that of the Mexicans and Peruvians; they must have existed long prior to the fourteenth century."

☞ Remarks.—We are glad to see the proof begin to come, of the original or ancient inhabitants of this continent. It is good testimony in favor of the book of Mormon, and the book of Mormon is good testimony that such things as cities and civilisation, "prior to the fourteenth century," existed in America. Helaman, in the book of Mormon, gives the following very interesting account of the people who lived upon this continent, before the birth of the Savior.

And now it came to pass in the forty and third year of the reign of the Judges, there was no contention among the people of Nephi, save it were a little pride which was in the church, which did cause some little dissensions among the people, which affairs were settled in the ending of the forty and third year.

And there was no contention among the people in the forty and fourth year; neither was there much contention in the forty and fifth year.

And it came to pass in the forty and sixth year there were much contentions and many dissensions; in the which there were an exceeding great many which departed out of the land of Zarahemla, and went forth unto the land northward, to inherit the land; and they did travel to an exceeding great distance, insomuch that they came to large bodies of water, and many rivers; yea, and even they did spread forth into all parts of the land, into whatever parts it had not been rendered desolate, and without timber, because of the many inhabitants which had before inherited the land.

And now no part of the land was desolate, save it were for timber, &c.; but because of the greatness of the destruction of the people which had before inhabited the land, it was called desolate.

And there being but little timber upon the face of the land, nevertheless the people which went forth, became exceeding expert in the working of cement; therefore they did build houses of cement, in the which they did dwell.

And it came to pass that they did multiply and spread, and did go forth from the land southward, to the land northward, and did spread insomuch that they began to cover the face of the whole earth, from the sea south, to the sea north, from the sea west, to the sea east.

And the people which were in the land northward, did dwell in tents, and in houses of cement, and they did suffer whatsoever tree should spring up upon the face of the land, that it should grow up, that in time they might have timber to build their houses, yea, their cities, and their temples, and their synagogues, and their sanctuaries, and all manner of their buildings.

And it came to pass as timber was exceeding scarce in the land northward, they did send forth much by the way of shipping; and thus they did enable the people in the land northward, that they might build many cities, both of wood and of cement.

And it came to pass that there were many of the people of Ammon, which were Lamanites by birth, did also go forth into this land.

And now there are many records kept of the proceedings of this people, by many of

this people, which are particular and very large concerning them;

But behold a hundredth part of the proceedings of this people; yea, the account of the Lamanites, and of the Nephites, and their wars, and contentions, and dissensions, and their preaching, and their prophesying, and their shipping, and their building of ships, and their building of temples, and of synagogues, and their sanctuaries, and their righteousness, and their wickedness, and their murders, and their robbings, and their plundering, and all manner of abominations and whoredoms, cannot be contained in this work; but behold, there are many books and many records of every kind, and they have been kept chiefly by the Nephites:

And they have been handed down from one generation to another, by the Nephites, even until they have fallen into transgression, and have been murdered, plundered, and hunted, and driven forth, and slain, and scattered upon the face of the earth, and mixed with the Lamanites until they are no more called the Nephites, becoming wicked, and wild, and ferocious, yea, even becoming Lamanites.

In addition to the above, Nephi relates what took place at the crucifixion of the Lord, and should ruins of many cities be discovered, it would be no more than a confirmation of what was once on this land of the Lord. The account of the great destruction at the crucifixion, is confirmed by the appearance of the face of the land now, and the cracks or common seams in the rocks: We give it thus: And it came to pass in the thirty and fourth year, in the first month, in the fourth day of the month, there arose a great storm, such as one as never had been known in all the land; and there was also a great and terrible tempest; and there was terrible thunder, insomuch that it did shake the whole earth as it was about to divide asunder; and there was exceeding sharp lightnings, such as never had been known in all the land.

And the city of Zarahemla did take fire; & the city of Moroni did sink into the depths of the sea, and the inhabitants thereof were drowned; and the earth was carried up upon the city of Moronihah, that in the place of the city thereof, there became a great mountain; and there was a great and terrible destruction in the land southward.

But behold, there was a more great and terrible destruction in the land northward. for behold, the whole face of the land was changed, because of the tempest, and the whirlwinds, and the thunderings, and lightnings, and the exceeding great quaking of the whole earth; and the highways were broken up, and the level roads were spoiled, and many great and notable cities were sunk, and many were burned, and many were shook till the buildings thereof had fallen to the earth, and the inhabitants thereof were slain, and the places were left desolate and there were some cities which remained:

But the damage there was exceeding great and there were many in them which were slain; and there were some which were carried away in the whirlwind; and whither they went, no man knoweth, save they know that they were carried away:

And thus the face of the whole earth became deformed, because of the tempests, and the thunderings, and the lightnings, and the quaking of the earth.

And behold, the rocks were rent in twain; yea, they were broken up upon the face of the whole earth, insomuch that they were found in broken fragments, and in seams, and in cracks, upon all the face of the land.

And it came to pass that when the thunderings, and the lightnings and the storm, and the tempest, and the quakings of the earth did cease, for behold, they did last for about the space of three hours; and it was said by some that the time was greater; nevertheless, all these great and notable things were done in about the space of three hours; and then behold, there was darkness upon the face of the land.

And it came to pass that there was thick darkness upon the face of all the land, insomuch that the inhabitants thereof which had not fallen, could feel the vapor of darkness; and there could be no light, because of the darkness, neither candles, neither torches; neither could there be fire kindled with their fine and exceeding dry wood, so that there could not be any light at all; and there was not any light seen, neither fire, nor glimmer, neither the sun, nor the moon, nor the stars, for so great were the mists of darkness which were upon the face of the land.

And it came to pass that it did last for the space of three days, that there was no light seen; and there was great mourning, and howling, and weeping among all the people continually; yea, great were the groanings of the people, because of the darkness and the the great destruction which had come upon them.

And in one place they were heard to cry, saying: O that we had repented before this great and terrible day, and then would our brethren have been spared, and they would not have been burned in that great city Zarahemla.

And in another place they were heard to cry and mourn, saying: O that we had repented before this great and terrible day, and had not killed and stoned the prophets, and cast them out; then would our mothers, and our fair daughters, and our children have been spared, and not have been buried up in that great city Moronihah; and thus were the howlings of the people great and terrible.

And it came to pass that there was a voice heard among all the inhabitants of the earth upon all the face of this land, crying, Wo, wo, wo unto this people; wo unto the inhabitants of the whole earth, except they shall repent, for the devil laugheth, and his angels rejoice, because of the slain of the fair sons and daughters of my people; and it is because of their iniquity and abominations that they are fallen.

Behold, that great city Zarahemla have I burned with fire, and the inhabitants thereof.

And behold, that great city Moroni have I caused to be sunk in the depths of the sea, and the inhabitants thereof to be drowned.